



THE COMPLETE WORKS
OF
RUDOLPH
GLAUBER
trans: Chris. Packe



A SPAGYRICAL
PHARMOCOPOEA
FIRST PART

A
SPAGYRICAL PHARMACOPOEA
OR
DISPENSATORY

Being an exact discription by what means, profitable, efficacious, and penetrating Medicines may be made, and prepared out of Vegetables, Animals, and Minerals; after an unwonted and easie method.

PART I.

To the well minded Reader.

Some or other will perhaps wonder at, and fain know what the reason should be of my describing this PHARMACOPOEA SPAGYRICA, or Chymical Dispensatory, especially when they consider that there are not only found various preparations of divers Chymical Remedies in my Books that I have published, but also many such Innumerable Writings of such kind of businesses, are publick even from the days of old down to this very day, both profitable ones (of which the number is very small) and also unprofitable ones (of which there are a great multitude) insomuch that it might seem altogether needless to commit to the Press any more matters of that kind. To satisfie such a one that thus enquires, I judge it well worth my while to demonstrate in this place, that it is not only very profitable, but also highly necessary, well to distinguish between good and tried Medicines, and such as are not proved ones, not because you should neglect, correct, reject, and suppress other Mens Writings, and to esteem highly of mine. No such matter, for I well know, that none can give more than he possesseth, and if any one doth (out of a candid mind) bring to light any thing for the profit and benefit of his Neighbour, how vile soever, and mean the thing be, yet is it to be most thankfully accepted of; and therefore let no body be so proud, as to presume upon the rejecting of the industry and labour of another Man, but rather extoll it with praises, though he himself could have done better. And so by what is here spoken, I would hint unto you that the very reason why I have published this small Treatise, is this, viz. that my inventions may reach out an helping hand to poor afflicted mankind, and that I may assist them in a Christian manner, according to the will and command of the most high. And although I have already described the

preparation of many profitable Medicines, as well out of Vegetables and Animals, as out of Minerals, in my Philosophical Furnaces, by the use of which in case of necessity, every curable Disease may be sufficiently enough driven out and carried off; yet nevertheless it hath seemed expedient unto me, to set forth this little Work under three Parts, each of which parts shall contain singular Medicaments as for example. The first Part shall comprehend such Medicines, as proceed from Vegetables, the second Part, such as proceed from Animals, and the third Part, such as may be had out of Minerals. And this also is a primary reason why I have comprised each kind of Medicament in a singular Work or Treatise, because of the envious know-littles, and foolish deriders, and despisers of Art, who reject all Mineral Medicaments, (but they know not their properties) as unsafe at all times, because not taken forsooth out of the wholesome Vegetables, (whose use and virtue (say they) hath been approved for many Ages) but out of the poisonous Minerals and Metals, whereto no trust is to be given, and the use of them too is to this day very rare, and their operations too vehement. Now that I may stop the mouths of those kind of Men, and that they may see and know, that I likewise am well versed in the virtues of Vegetables, and their true preparation, together with their purification and fundamental Anatomy, and with their reduction into most wholesome and most safe Medicaments, I have purposed with my self in my first part of my Spagyricall Dispensatory, to treat of no other things save only such Medicaments as are made out of known Vegetable Simples, without the addition of any other things, (either Animal or Mineral) as for instance, out of Herbs, Flowers, Roots, Fruits, and Seeds, their separation by Art, and their reduction into a better form. In the second part, we will treat of such things only as proceed from, and are prepared out of Man, and other Creatures, and such as live in the Air, and also such as live in the Waters. But in the third Part I shall not desist from defending those Medicaments of mine, which I published some years since, and were prepared of Minerals, and shall demonstrate unto you, that they are not at any rate to be shunned or neglected, if rightly prepared and applied, but are to be preferred far before those Medicaments that are prepared out of Vegetables and Animals. To them I will also adjoin the use and preparations of several other things, which I never as yet made mention of. Nor do I doubt but that the eyes of the blind will sometime or other be opened, so as to see the truth, and confess it and love it, to the doing whereof, I pray God, that Eternal, Immutable, and durable Light,

the Father and defender of the truth to help Us:

AMEN.

The SPAGYRICAL PHARMACOPOEA:

Or

DISPENSATORY.

What Vegetables are, or what is meant by the name of Vegetables?

You are in the first place to note, that under the name Vegetable, comes, all that which hath its Food out of the Earth, which grows or is increased, be they Herbs, Shrubs, or tall Trees with what appertains unto them, as the Root, Stalk, Leaves, Flowers, Seeds, and Fruits of them, as well cultivated as wild, both of our own Country, and Foreign, as well the known wholesome one, as the unknown and hurtful, whatsoever name they are called by, the kinds, shape, form, property, virtue, and power; of which, may be found described by many ancient and later Philosophers and Physicans, so that 'tis needless to make any farther rehearsal of them.

My purpose is only to tell by what means, and by what most excelling way that innate virtue, operation, and efficacy, which God hath implanted into them, may, and indeed ought, by the dexterity and industry of Man, to be separated from their dead Faeces and Husks, and be concentrated and applied in a convenient form to Diseases, and be reduced into a most pleasant and acceptable Essence. But some may object and say, what good is here in bestowing such a deal of labour, and care to extract the virtues out of Herbs, and concentrate them, and so at last administer them to the Sick? Will it not be all one, if any one know their natures, virtues and properties, (the which may abundantly enough be known by the large description given of them, in the Books both of the Ancient and Modern Physicans) and so make use of them, green and dried, according as they are at hand, or else first steep them in Wine, Ale, Water, or any other drink used at Meals, or else boil them therein, or omit the decoction, and drink the infusion, and so administer help. Will not that perform the very same effect, that the well prepared, pure, subtile, sweet, and efficacious essence will? I answer that without question, there is extracted some kind of virtue out of the Herbs, by such a kind of infusion in Wine, Ale, or such other like drinks, and is together with the Wine carried into the Body, and effects no small things, if it meets not with too much matter that is to

be turned out. But yet no body will deny but that their virtues being extracted and concentered, and taken in a spoonful of Wine or Ale, will operate more speedily, and be taken in more pleasantly, and display its virtues more effectually than the boiled Herbs, or its infusion; wherein by reason of the virtue of some few drops as it were lying hid in a whole handful of Herbs, we are constrained to drink down together herewith such a deal of Wine or Ale, which too is rendered very unpleasant and ungratefull by the Herbs: This the Ancient Physicans well observed, and made an accurate search many Ages ago, by what means they might best of all prepare Herbs sundry ways, so as to be taken inwardly with delight, and be increased in their virtues. Thence it came to pass that so many preparations are brought into the Dispensatories, which abide in use even to this very day; amongst which there are distilled Waters, Oils, Balsomes, Ointments, Juices, Electuaries, Conserves, and such like; the which I do not by any means reject, but only mention how the virtues of Herbs may be administered to the Sick, in a far more pleasant form. It is all one to me, if the aforesaid and usual preparation of Herbs be still in best repute and so continue, for I neither sow there, nor expect to reap thence. And should I need their help (which God forbid) and that I had no better to supply my necessity, I would give God thanks, for his vouchsafing me a part of those prepared Herbs, lest I be constrained to make use of raw Herbs, in that manner that the Cows eat grass, but yet that I have better, no Body can blame me, if I rather use them, and am willing to communicate them out of love and duty to my Neighbour. Verily no Body is compelled to do otherwise than as pleaseth him, one useth Herbs in an infusion of Wine, another eats them with Vinegar, Salt, and Oil, another takes them green as they are, and cuts them small, mixeth them with Sugar, and as soon as they are come to a dryness, brings them into Powder, and takes them in some Broth; Another may thicken them with Honey, and Sugar, squeeze them in a Press, and so use them. And plainly 'tis no matter what way a Man takes in using them. Some there are that can't abide any Powders, because they stick to their Gullet and will not pass down into the Stomach, others can't endure Pills, and some you will meet with to whom all sweet things as Honey and Sugar are distastefull. And you will find many too that can't endure Wine or Ale, wherein Herbs have been steeped but all night. Upon this account venerable Antiquity considered of so many preparations of Herbs, that if haply one way did not like them in administring them, the Physican might make use of another way and so Men did year after

year attempt more and more the preparation of sweet Medicaments, and so trimmed and adorned their PHARMACOPAEA'S daily by little and little, and brought it to a better state: And that is thus evident (I will now speak only of the Vegetables) viz. there are to be found almost in all well constituted PHARMACOPAEA'S, burning Spirits, which are produced (by distillation) out of fermented Herbs, as likewise Salts, which are extracted out of calcined Herbs and again coagulated; also extracts, and (by the mediation of the Spirit of Wine) thickened Juices are extracted; also distilled Oils, and some coagulated into Balsomes. And many more preparations of this kind, and better sorts there are, which have not been of any very long standing, but have been by little and little added by good and faithful Physicans, all which things do perform as much as they ought (or may be expected in the rank in which they are) nor ought any one to throw them clear off. But now if any one knows how ingeniously to extract the virtue of an Herb, and to concentrate it in such a manner, as that one only drop shall be of as much efficacy as a whole cup-full of distilled Water, or as a spoonful of Powder, Juice, Syrrup, or Conserve. Why I pray, should not one drop be in all likelihood more willingly taken than a full Cup, or a spoonful? That which may be done by a few, needs not be done by a great many. But haply some other will say, how can I be certain that there is a greater virtue in some drops of some good Essence, than in a whole spoonful of dried and finely powdered Herbs, or of green Herbs condited and beaten with Sugar, or than a Potful of distilled waters; now this may be known by the virtue, odour, and taste, and that on this wise, if a few drops be put into a potful of pure fountain water, and be stirred with a SPATULA, the said water doth then exactly resemble the odour of the Herb when whole, and doth as to its taste agree with that water which is drawn out of the green Herb by distillation. If therefore the odour and taste be there, the virtue cannot be far off, besides the use will easily shew it, if both of them are in the proof compared together. And this now cannot be contradicted by any probable argument, for it is clearly evident to every one, that such a kind of Essence is an hundred thousand times more efficacious (respect being had to the quality and quantity of the same) than the Herb either green or dried: Besides there also ariseth this benefit, that such a kind of Essence doth not at all lose any thing of its virtues though kept a great many years, whereas the other preparations and especially the distilled waters will grow musty and putrifie. But an Essence will (if warily preserved) endure as

efficacious above ten, yea an hundred years, as it was the very first day that it was made. Forasmuch therefore as these things are without controversie thus, we should rather mind the chusing of such things which being but small in quantity, are pleasanter and more efficacious than those that are of so great a bulk, which indeed are of little or no efficacy at all. There is no body will deny, but that the virtues of Herbs are widely dispersed and hidden in themselves, and for which virtues sake we are forced to take the whole Herb, that is, the dead body for that little virtue that lies hidden therein, just as if a Man instead of Bread should eat the crude wheat together with the stalk whereon it grows, which certainly would prove very hurtful to the Stomach, and would together with its allaying our hunger corrupt the Stomach, and make it unfit for digestion. If therefore the Country-men who are the most sluggish and unaptest Men of all others, have by a long course of time arrived unto and experimented this Wisdom and Dexterity, viz. that the Corn is not just as it comes out of the ground in its husk and stalk, at all fit for the use of Man, and do likewise well know that it is far more profitable (if the grain be first threshed out of the Eare, then ground small in a Mill, the huskey Bran be separated, and then the pure Meal mixed with a little water and Salt, or ferment Leaven, and so the Paste suffered to ferment, and afterwards be baked) than to use the crude Corn just as it grows, why should we not use also the utmost of our endeavours to extract the most pure Essence out of medical Herbs, and so to administer them to the Sick; than to use the crude Herb as it comes out of the Earth? And this I instance only for example sake, that it may appear that a Legitmal preparation exalteth a thing into a far better state than it was before. And this may be demonstrated by sundry examples, if need required, but sure is here no body that is such an unwise Tatler as to dare to oppose it. Forasmuch then as the case stands thus, that an extracted, pure, and subtile Medicine, operates far more speedily and safely, than when prepared after the common manner, I judge it much amiss to conceal the way that leadeth thereunto, and not to give directions for the use and profit of ones Neighbour. Nor indeed can I say that this invention of preparing Essences of Herbs did proceed first of all from my self, for 'tis unknown to me what another may either have done, or is able to do. But this I know, that no body hath hitherto mentioned the same either in Writings or otherwise, and that this preparation is no where known or in use. Well be it as it will, whether or no others know it as well as I,

or have known it before me, yet it ought to be accompted a good thing that I bring it forth to light for the sake of so many sick People. And it would have been much more acceptable unto me, if any body else had published it before me, and had eased me of this labour. But that I may return to my purpose: I will begin a brief but very clear description of the way whereby the virtue of Herbs is to be extracted and concentrated, that so by this means they may be more effectually operative in Diseases, and be more commodiously administred than the crude and unprepared Herb, and it is to be done as followeth.

The Preparation of the Essences of Vegetables.

Take an Herb cleansed from the Earth, and its withered and putrified Leaves, both Root, Stalk, Leaves, Seed, if they may be had, as much as you list, but however let it be at the least some fifty pounds weight, for the Fermentation will not succeed so well in a lesser quantity, as if taken in a due measure and plenty. Cut the Herb, & etc. small, pour Water hereupon as much as is sufficient to fill your Copper Still, within an hands breadth of the top, urge your fire somewhat strong, and there will distil forth a clear and well smelling Water, together with little Oil, which you must separate from the Water by a tritory or separating glass, and reserve it apart: then take out the Herbs remaining in the Still, put more of your Herbs in, and distil the Water and Oil as before, this repeat so long, until you have distilled all the Herbs, always separating the Oil from the Water, and keeping it apart. Now then all the Herbs being thus distilled, pour water on them again, and put thereto a spoonful of good new Ale yeast, and let them ferment together in a wooden Vessel covered over for some three or four

Days: Then when the Herb begins to leave off working, 'tis enough, and is fitted to send forth in a volatile manner by distillation its most pure parts, viz. Salt and Sulphur. Stir the matter well with a stick, that so both thick and thin may be well mixed together; fill your Still herewithal, give a fire by degrees, that the Herbs burn not too, and the Spirit taste of an Emphyreume. Distil it with a Refrigatory so long as the water hath any savour, the which you may easily find by tasting it often, when the water comes forth insipid cease from the Distillation, keep what is distilled forth in glasses: Then empty your Still and fill

it again with more fermented Herbs, even within an hands breadth of the top, distil thence the Spirit, the which so long repeat until there remains nothing of the Herb undistilled. Then having cleaned the Still and Refrigatory, pour hereinto all your distilled Spirits, and rectifie them, take only the strong Spirits, pour out the insipid water left in the Still; rectifie the Spirit again in an Alembick in B. N. and it will again put off an insipid water; and if need be repeat this rectification yet once more in a glass Alembick, that so, the Spirit being exalted by a farther operation may become very strong and subtil, and its internal Virtue may be concentrated. So then, take the Herb from which the Oil and Spirits proceeded, make thereof small Balls which dry in the SUN or at the Fire, burn them unto Ashes, from which Ashes extract the Salt with the insipid water left in rectifying your Spirit, and coagulate it: This Salt you must again dissolve with more new water and filter, and coagulate it and then it is enough. To one part of this Salt, pour two parts of the rectified Spirit, and gently abstract it in B. N. and so the Spirit will receive into it self as much as it needeth of the fixed Salt, and bring it over with it self by the Alembick: But the fixed Salt holds back the Phlegm, which as yet lurked in the Spirit. But now the Salt thus moist, if it be again fired (or calcined) is as good as it was before. To this Spirit thus concentrated even to the utmost, pour an half or a third part of the Oil you distilled before out of the said Herb, mix them together by shaking them well, and the Concentrated and Alkalized Spirit will in a moment devour his said proper Oil, and will all of it be converted into a clear efficacious and pleasant Essence. . In which Essence the volatile Salt and Sulphur of that Herb are united with the fixed Salt, and are to be acoompted of, as a pleasant, penetrative, efficacious Essence, and friendly to nature; the which may be mixed and profitably taken with any Liquor: A few drops of which have more Virtue than a whole handful of the crude Herb. And this Essence being taken into the Body, doth not only operate more efficaciously in those kinds of Diseases which the Herb served for before its being thus prepared, but doth also (by reason of its subtil purity) more speedily display its Virtues, and being externally applied, doth (by its Odour) corroborate the Heart and Brain beyond all other, how sweet and odoriferous soever thickened Oils, prepared with Civet, Musk and Ambergrese; all which if compared with the Essence, are to be esteemed of as a dead Body: For in this Essence, the volatile Salt which is conjoined with the Oil, doth presently introduce (or lead it inwards)

and make it subtil, even to Admiration. And so this Medicine serves as well for inward, as for outward Uses. And certain it is, that the sweet Odour of any Herb, such an one as by which the Heart might be comforted, as it were in a moment, doth sometimes effect more than another comforting Medicine taken into the Body. For the Heart of a Man lives of the Air, as a Fish doth in the Water, the which being pure, the Heart becomes also well thereby, and so on the contrary ill. Why should a Man love to smell a Flower, did not the sweet Odour comfort his Heart and Brain, and were not his Spirits refreshed thereby. If then the Flower and Herb effecteth thus much, where the sweet and comforting Spirits are as yet encompassed, involved, wildly diffused, and tied to their dead Body; what will the Spirit do, being separated from the Body, highly depurated and again concentrated. Besides the daily, and (to all) well known experience, that a pleasant Air refresheth the Heart, but a corrupt and infected Air (as is evident in the time of the Plague, doth (on the other hand) debilitate it, and plainly suffocate it; It might be an easie matter to produce Histories to prove and verifie the same, but that it would be too tedious. But yet I must needs set down here one or two memorable ones, for the better confirmations sake of my Opinion; JOSEPHUS DE ACOSTA an accute and very expert Philosopher, of the Order of the Jesuits, wrote a Book of the Condition and Property of the Isles of the West INDIES newly found out, and amongst other things in the third Book, and ninth Chapter, speaks of things no less incredible than true, concerning the nature of some Winds which (in some Provinces situated beyond CHILI) leap down as it were from the Tops of Mountains and Deserts, and saith of them, that these Winds, do (by reason of the notable piercing cold) not only cast or throw down for dead, the Passengers passing that way, who not dreaming of any such thing are not well provided against it, but doth also wholly kill some meerly from that most subtile Cold, so contrary and extreemly inimicitious to the Spirits and Life of Man. For even as a pleasant and temperate Air doth preserve and cherish our vital Spirit, and nourish it; so on the contrary an intemperate and cold Air, doth soffocate and kill it: The which thing is wont to happen to such as sail at Sea, for there the Air is infected by the motion of the salt Sea, and doth so affect and debilitate those that are unaccustomed thereunto, and especially their Brain, Heart, and Ventricle (as we said above concerning the cold Wind, in the Deserts about CHILI) that it causeth men to vomit, their Head and Heart pains them, they loath both Meat and Drink, until they are

accustomed to the Air, and can well brook it. Besides this story I will yet add another, to shew that an infected Air can bring more detriment to the life of a man, than any corporeal Poison. For a corporeal Poison invades the stomach only, which by the help of Nature doth easily expel the same again, which is sufficiently witnessed by all well known Histories, viz. that a man casts out by vomit a Poison that is drunk down inwardly, but that spiritual Poisons do hasten to the Heart, to suffocate the vital Spirit, unless a man be well armed, and this shall be instanced unto you by the following History.

About some 30 years ago, there were two Mountebanks at PARIS, that had their stations not much distant from one another, and they did each of them to their utmost commend their own Treacle which they sold to the inhabitants, thereby to disparage each other, and each to allure the men to himself only. But at last they came to a bargain betwixt themselves, which was this, each of them should defend himself with his own Treacle, against the Poison the one should give unto the other, and thereby defend the excellency of his Medicine. Well, one of them takes a huge Toad, swallows down one half, gives the other half to his Companion to devour, the which he also swallowed and neither of them hurt. The next day following, the other invites his Adversary and used this Stratagem. He took a Viper, together with a Toad and put them into a Drum, adding hereto an handfull of Salt, and ordered the Drum to be beaten a while with Drum sticks, with which unwonted noise both the Serpent and Toad being enraged, breathed forth their spiritual Venome, and filled all the Drum herewith: This done, he bid his guest put his nose to the hole of the Drum, which is usually about the middle of it, for the letting forth of the sound, who as soon as ever he had drawn in the spiritual Venome, fell backwards and died presently, not dreaming any such matter, nor understanding that the spirits either good or bad have as effectual operation upon the body, as a corporeal Poison hath.

I have not inserted these two stories, to fill the Paper up with words, but to shew, that Spirits being separated and freed from their bodies, are in there virtue and operation an hundred times stronger than the bodies themselves are, though conjoined with their Spirits. The which thing doth as well take place in such subjects that are wholesome and friendly to Man's nature, as in these here rehearsed. It is abundantly known how many good and subtle Spirits I have described for the sake of the Sick, in my second part of Philosophical Furnaces; yet

few are here to be found that set about the preparation of them. Amongst which Spirits, that of SAL ARMONIACK is not the meanest, which because of its penetrating and temperate heat, doth exhibit a most present operation, and is a Spirit worth all Men's knowledge, and worthy every where to be had at the Apothecaries Shops. Yet I have not as yet seen it any where to be had, though I described a short easie way of preparing of it: But of this (if God will) more shall be spoken in the next part, where we treat of such Medicaments as are prepared out of Animals. Such as are their volatile Salts, and fixed ones, wherein a great virtue lieth hidden, and are (in some cases) to be far preferred before those Medicaments that are made out of Vegetables. But yet though it be thus, I cannot but admonish here that good and subtile Medicines are to be circumspectly used, and not to be administered to the Sick in a greater quantity than their nature will bear. Good and sound Wine is able to comfort, and conserve in health, the Heart, Brain, and whole Body of him that useth it aright. Whereas another that useth it immoderately, even the same Wine is able to inflame and infect his Lungs and Liver, to possess his Head, to bring a trembling into his Hands, and a Gout into his Feet, to weaken his Sight, and to fill his Reins and Bladder with the Stone; and for this end it was never given by God, nor gotten with so much labour, but was created only to serve for the health of Man. 0 what curious secrets do lie hidden in the Wine only (not to speak of Corn and other Fruits) all which the World neither knows nor cares to know, and I have determined with my self to publish, in my Vegetable Work, but yet it is at the pleasure of God, whether he will permit so to do or not. It is sufficiently manifest by Wine alone, that the abuse of a thing hurts not the abused subject, and the same may be said of other penetrating Medicines, whose operation is according as you use them. We do not suffer a Child or a Fool (neither of which are COMPOS MENTIS,) to meddle with a sharp Knife, for fear lest they should hurt both themselves and others too; but now a Wise Man useth it aright, and knows how to employ it both to his own and the use of other Men. If then one hurts another with a Knife, the fault lies not in the Smith that made it, because he gave it such a keen edge, but in him rather that used it amiss.

Thus much I judged it worth the while to advise you of, lest haply some of the Essences which I have described, should undergo a wrong censure, as if they were too hot, but if they should, it may be known what answer to give. For I confess that too much heat doth as well

extinguish the Vital Spirit (seeing it is a temperate warmth that is its life and nutriment) as the cold, which is an enemy to nature; and therefore you are here taught not to drink down these fiery Essences as if they were your ordinary drink, but they must be wisely administred, viz. 1, 2, 3, or 4 drops at a time according as the Patient is, in a spoonful of Ale, Wine, or other liquors. And so the Medicine penetrateth through the whole body, and performeth that effect which God hath given it, But this is to be known, that the force and essence of all good and wholesome Herbs consisteth of heat, the which by how much the more it is dilated and diffused throughout the body of the Herb, so much the less observable is it; and by how much it is contracted, by so much the more visibly and sensibly is it apprehended. Whatsoever yields a temperate heat, is acceptable and wholesome to nature; and contrarily, whatsoever refrigerateth too much, all that is inimicitious and deadly, and this even every one, to whom nature is in any small measure known, is enforced to acknowledge.

The death and destruction of the life of Man, is no other thing saving a dissimilitude and contrariety, whereby that which is alike and temperate is destroyed and dissipated, whether it be done by too much heat or too much cold, 'tis both on the same manner. Too much heat doth exhaust the strength out of a Man's body, just as a great fire draws to its self a lesser. But a mighty cold drives the spirit and life of a Man to the heart, and is worse than the heat, but yet more insensible, and this is clearly evident in Wine, which being set in a Vessel at the Fire, the Sun, or some warm place, the heat draws to it self the spirit and life of the Wine, and leaves behind an insipid or unsavory matter, because like covets its like; but if a Vessel filled with Wine, be set in an intense cold, that cold doth not attract the Spirit as the Fire did; but hates it as being unlike it, drives it into a little room into the center of the Vessel, so that having broken the Vessel and separated the Ice, the spirit will be found whole by it self, which otherwise, and in the heat ascended and might be caught in a Receiver set hereto. So then, the Spirit is constrained as well by too much cold, as by too much heat to forsake its Soul and Habitation, and leave it to the power of Death.

And many things might be spoken both of the nature of heat and cold which are understood but by few. There lies hidden therein great ARCANUMS which is not at all fit for the contemners to be acquainted

withal. An hot and temperate Air, and the light of the day being dispersed widely or afar of, are the graces and virtues of God. But the concentrated hot Air and Light of the Day, what can they be else but God himself, the Habitation of pure Spirits. The darksome and cold night is nothing else, but the emitted and widely dispersed or dilated curse and wrath of God. But the concentrated and dark night is nothing else but the eternally mortifying power and center of all evil, and Habitation of evil Spirits, where is howling and gnashing of Teeth. Do but a little consider, what is it that a little concentrated handful as it were of the Sun will no do? Will not the heat kindle Wood, as it were in a moment, and melt Lead and Tin? What would not the Sun do if intercepted the breadth of three or four paces? Without doubt it would suffice to melt Iron and Copper. But it exceeds all understanding to guess if the shining Sun were concentrated a miles breadth what would it then do. But yet it is likely that it would burn up the whole World in a moment, and make it vanish away in smoke, should the Sun shine on it in this wise. This may be demonstrated by the contact and union of the Sun's beams in Concave on a burning Glass. And if we are unable to behold the light of the Sun, when a little collected by some instrument because the brightness thereof is such, as to hurt the Sight; who is able to stand before the Sun it self (and yet is but as an egress or out-gone virtue of God) much less before God himself who is the Center of light. And could the darkness be so concentrated as the light is, what an incomprehensible and dreadful monster (such as Death, the Devil, and the infernal Pit are) should we see, which God in mercy prevent. For by how much the fairer, excellenter, and more unutterable the concentrated light is, as being the divine presence and clarity by so much must the concentrated darkness be the more horrible and more dreadful, for these two are contraries. I may haply have made too wide a digression, but yet these things are well worth your consideration, that so it may even from hence appear how little the nature of man is able to abide the extrems and centers of either cold or heat, for either of these is a death and poison, but their temperature is the life of a man. Forasmuch therefore as a Physican ought to be a Philosopher and Spagyrist, and such an one who hath nature in his hand and power, it is not difficult for him to find out a true temperature, which may give to nature that which she desires and stands in need of. Thus now it is hereby proved, that my Vegetable Essences are not to be therefore shunned, because they are in themselves hot, for then we might upon the same account shun God too,

who in himself is a consuming Fire; but it lies in the Physicans hands to temperate and moderate these kinds of Essences with proper and suitable vehicles, according as best conduceth to the help of the Sick.

Moreover the external use of those Essences is very notable in the cold affects of the members, in which case they are a present help: for the volatile Spirit is as it were a leading vehicle to the Oil and volatile Salt, and the use of them is pleasant, if a little Cotten be herewith impregnated, and so put to the Nostrils and smelt to. It doth most notably vivifie (in time of infected Air) and comfort the Spirits, preserves the heart from the corrupt Air and contageous Vapours. It doth also correct and refresh the pent up Air in Parlors and Chambers, & etc. if the Glass wherein they be, be opened and exposed to the Air, from whence the subtile Essence may be without ceasing diffused into the Air, and make the room smell sweet. So that whosoever is already in the room, or goeth hereinto will be refreshed with the friendliness of the Odour. Nor are they very dear neither to him that knows how rightly to prepare them, and is not to seek in manual operations.

But now this method (which I have spoken of) serves for such Herbs only as may be had fresh and plenty, and not so well for foreign Herbs, dried Spices, Woods, Seeds, and Roots, for they require another way which is as followeth.

Process for Spices, & etc.

Forasmuch as that extraneous well smelling Vegetables are not every where to be had, as our home grown Herbs are, we must deal more sparingly with them, and that on this wise. They must be powdered, and to every pound must be put five or six pounds of common water, and be macerated some three or four days in a warm place (whether it be Root, Wood, Herb, Seed, or the like) then put them into a Still and by distillation draw according to Art some part of the water, and there will come forth together herewithal an Oil of that Herb or Fruit, which you must separate from the waters and keep by it self, until you get the Spirit and volatile Salt also, the which are to be joined with the Oil and be converted into a sweet Essence. Then take out the water that remains together with the Vegetable out of the Still, put it in a wooden Vessel, and add hereto the water you distilled and put thereto so many

pounds of Sugar as the Vegetable weighed. When your Sugar is dissolved in the Water, mix therewith new Ale yeast, and let it stand in a warmish place, and the Spice will ferment as if it were a new Herb; when it hath done working, put it into your Still, and it will yield a Spirit, like as the new fresh Herbs did, and such an one as will both taste and smell strong of that Seed or Wood you distilled, the which you ought to rectifie as is said before; the residue is to be burnt into ashes, the Salt is to be extracted, and the Spirit to be thence distilled, with which the Oil is to be conjoined according to the before prescribed weight.

N. B. Now forasmuch as the out landish Spices can scarce be distilled in quantity enough at one time only, so as to yield Salt enough out of the remainder thereof, it will be well enough, to use the Salt of another Herb, instead of its own, or in defect of that too, you may use highly depurated Salt of Tartar as a substitute, but yet it is better to use its own proper Salt, provided it may be had.

This is the true and genuine description, how the Essences both of our own home-grown Vegetables, and likewise of foreign and dry Vegetables are to, be prepared. Now remains that we describe the virtue and efficacy of the prepared Essences; and this I could do, would it not be too tedious, viz. to describe the virtues and efficacy of the several Herbs. But seeing there are already Books that are full thereof, I look upon it as superfluous to repeat the same, but refer the well minded Reader, to those kind of Herbals which treat of the virtues of the said Herbs. For whatsoever virtues the Herb either green or dry abounds withall, its Essence possesseth the same much more excellently, as being what is brought into a small compass, and so multiplied: whereas otherwise a good part of the Herb goes to the said contained virtues; especially of our Herbs here in GERMANY, in which the virtue is widely dispersed, and it is therefore far more advisedly done to collect them into a narrower room, that they may be the more commodiously administered. This moreover is well worth the noting; viz. that we can search out the Virtues of all Vegetables by their Signature, far better than by reading those Books that are composed of scraps from one, and scraps from another, & etc. Neither is it so well always to acquiesce in the Writings of the Ancients, who also remained ignorant of such things as God taught them not, by nature. Pray what Master is there of knowledge that never erred from the truth? And who is it that you can in

all things safely trust?

O! I could wish, that we could but read, and understand the Writings and Signs of the said Herbs, by which it speaketh with us, we should not need so many seducing Books. Who I pray exalted MOSES, DANIEL, JOSEPH, SOLOMEN, and many other Philosophers, to such an height of Wisdom and Art? It was only God, who yet lives and can at any time easily do whatever he formerly could: who can doubt as touching him, when God minds the enlightning or blessing of any one with his Gifts, he makes no use of any Books, for this purpose, and so instruct out of them, nor doth he dispute or controvert with him. We should seek unto this Master and learn from him, and not out of the elegantly written ARABIAN, GRECIAN and LATINE Books. But now the world is come to such an height of pride and errour, that it can neither believe nor comprehend that any one can learn ought but in the Schools, and yet the most expert and most famous men that ever lived in the world, arrived to that famous light of nature without making use of the Schools, and the things that they wrote, they did not publish them in a strange Language, but in their own Mother Tongue, as is sufficiently evident. And this is the saying to this very day, viz. Whence hath this man his understanding, and was never bred up in the Schools? I knew him from his youth, and that he had nothing in him. Alas good Sir, you are very wise. Brought with you into this World more than I did? Were not you born a naked Infant as well as I, and that skill which any one hath, received it he from his Parents, hereditary? Is it not the gift of God, whether it be much or little? Art doth not consist in the variety of strange Languages, but in experience. It is one Art to understand and speak several Tongues, it is another Art to calculate the Course of the Sun, Moon and Stars, and to predict from them the Changes of Times and Seasons. Again, it is another Art to prepare and purifie the Nature, Properties, Virtue and Efficacy of all the Vegetables, partly for the conservation of the Life of Man, and partly for diverting accidental Diseases, and to know how to use them as need requires. Besides it is another Art, to get out of the Earth those many rare kinds of the wonderful Creatures of God, and those Fruits of the Earth as the Minerals and Metals, for Men's use, (which is the End they were created for, and which we cannot want) and to deperate them by the Fire, to transmute them out of one form into another better form, and to have the knowledge, understanding and experience of them all.

As concerning the signature of Herbs, by which God teacheth us their hidden Virtues, many things might be said, and it were to be wished, that such a knowledge were earnestly desired, and sought after by all those that deal in Physick, and do thencefrom get their food, there would not then be so much need of troubling ones Brains with so many foreign and domestick Writings, where you shall find one gainsaying another, and so leave they as doubtful what party we were best addict our selves unto and believe; but now we may easily find out the certainty and truth by their signature, and distinguish what is erroneous, and proceed on with more safety in all the practise, yea and in time too (by God's permission) come into a far better State. And here you are to remember, that the signature of Herbs, do shew a Physican their Virtues as well as Books do, for indeed they rather trace by paths, than walk in the way of truth. And here would be a very convenient place to treat of the signatures of Vegetables, but forasmuch as I have written a peculiar Book concerning them (which God willing) shall suddenly come abroad, let the friendly Reader have a little patience and expect it, wherein he shall find things wonderful and unheard of.

But that there may appear some footsteps thereof in this first part, viz. by what means you are to meet with Diseases by the Essences which I have described above, I could not omit the reckoning up of some specifical ones, which I have proved by most certain expeience to be good against some principal and well known Diseases: That is to say, in the Gout, there is Hellebore after (which is a kind of Ellebore) the GERMAN'S Tobacco, and the Tobacco of the West INDIES are a singular specifick and most notable asswager and helper in all Podagrical griefs. Now the Physican should know and understand, what the reason is that Ellebore and Tobacco ought to be used in such kinds of Diseases. Then for the stone, I commend the Essence of the seed of the Ash (or Ash keys) before all other stone breaking Diuretick Medicines. For verily very many men have (by the same Medicine) been freed and restored to health, who have lain sick of it many years, insomuch that after their death there hath not been found (in anatomizing them) not so much as the least footstep thereof either in their Reins or Bladder: And yet before they used this Medicine, they were almost every day pained with the same. This specifick is made of the seed of Ash, which is usually ripe in Autumn, the seed you are first of all to bruise well, and then mixing water therewith distil it into your Still, and separate the Oil from the

Water, and reduce it into small Morsels or Troches with Sugar, for your daily use. But a whole sack full, and as much as a man can carry, will scarce yield you an Ounce or two of Oil: and one Ounce of this Oil will suffice for two pounds of Sugar, for a greater quantity makes the Sugar too unpleasant; for the Oil of the Ash keys is very unpleasant and nauseous, insomuch that it will provoke the vomit, if too much of it be taken, otherwise it performs wonderfull effects in this case. But now if out of what remains behind, you do (by the means of fermentation) distil its Spirit, and after its concentration extract the fixed Salt out of the Ashes, and unite it with the Oil, then will you have a perfect Medicine, and most high specifick in the stone. And seeing that we treat only of Vegetables in this part, it will not be expedient to mix herewith the Animal and Mineral medicaments, but in the second part somewhat shall be mentioned of Animals, which doth efficaciously bring forth stony and gouty Humours. Insomuch that the Urine of such a sick Person, doth (after the use of this Medicine) being heated at the fire, coagulate (like Cheese or Cows Milk) in the manner of natural CALX VIVA that is made out of stones. There is likewise amongst the Minerals, one of them that efficaciously drives out the stone and gouty Humours, which also we shall speak of, in its due place, viz. in the third part. In some internal affects of the Liver and Spleen, and in all concreted Blood be it from a blow, fall, or any other accident, the Essence of St. JOHN'S wort bears the chiefest note: For it banisheth away all pains, resolveth congealed Blood, and healeth an hurt (or wound) affect provided the evil be not too inveterate. As for the Uterine affects of Women, when the Womb hath taken Cold and is moved out of its place, or otherwise hurt, the which produceth to Woman many difficult and chronical Diseases; the Essences of Tobacco, Henbane, (of all sorts) being applied by means of a Sponge in a Uterine Instrument, are a most certain lenative and sure Medicine; they restore all other infermities. In weak decrepid and decayed men, what will not the true Essence of Roses and Cinnamon do? If often taken, it comforts the Heart and Brain above all other Medicaments: But this Essence must be prepared, and concentrated into a narrow room, that so one or two drops, whether put on the Tongue, or put to the Nose, may corroborate the whole Body by its virtue, and the stander by may have enough to do to admire its sweet Odour.

N. B. If any one hath a mind to make such an Essence, it behoves him that he first gets the true Oil of Roses, which is distilled out of the

yellow Thrums on which the Roses grow, and not out of LIGNUM RHODIUM, and is gotten out by the mediation of water (but you must not ferment them before you have gotten their Oil) then afterwards ferment them with new Yeast, whereby you may get their Spirit, for if you observe not this method, you will effect nothing, the reason is this: because if you set them a fermenting first, the Oil (as being the best and most efficacious part) is mixed and united with the Spirit, and so widely dilated, that it will be a hard matter again to concentrate it. Well, what shall I need say more of the virtue and efficacy of the vegetable Essences, seeing that the Nature and Virtue of them is enough known already: But yet thus much I must needs confess, that I have not in all my life time seen any thing done, which was more sweet, friendly and efficacious, than these Essences of Vegetables. For if the Essences are but prepared according to this description of mine, we can hardly be satisfied with their Odour, especially if made out of well smelling Herbs, as Roses, Violets, Clove-gilli-flowers, Bawm, Camomile, Pennyroyal, and other such like. Besides such kind of Essences may be made out of Gums, when their Oil is driven forth by the spirit of Salt, (lest else they favour of an Empyreum, and become unpleasant) but with this Proviso that you use the Alcalized well smelling Spirit of some other Herb, whose Odour is not much unlike, for the Gums do not afford a Spirit. Now there's ASSA FAETIDA, or Benzoin, Storax, Mastick, Camphire, Amber, and the like, nay even Civet, Musk, and Ambergrease may be reduced into very fair and pellucid Essences, by an Alcolized Spirit, and be rendered far more pleasant than the common Musk, Ambergrease, and Civet: For the volatile Salt contained in the Spirit, makes the Body volatile and spiritual, so that at the opening of the Glass, wherein such an Essence is, the whole room will be filled with the sweetness of the Odour: But more of this in the second and next following part, wherein shall be taught, by what means a sweet Odour may be extracted out of our small Animals in GERMANY, not unlike to Civet. What shall I say more, methinks I have done enough, he that understands not this, would much less understand the things that are more subtil, should they be described. And though I could shew a far more compendious way of preparing Essences, yet haply the ingratitude of the World being considered, this that I have already done is too much, and if any is minded to carp at these here, let him first give us better than these, but they will have a care how they attempt that. For he that is endowed with understanding, even he also understands that the labour and diligence of another man is not in the

least to be disesteemed, for the truth will remain truth though never so much exposed to injuries. And as we have said, that good and efficacious Essences, may be prepared out of pleasant and well smelling Herbs: Even so by the same rule may ill smelling ones be made out of bad smelling Vegetables and Animals, which also have their use and are profitable, as in the suffocation of the MATRIX, where, (for the most part; such things that egregiously stink are applied to Womans Nostrils, that (by their grievous smell) they may Impead and repress the rising up of the Womb: and this doth sometimes succeed very prosperously: these are ASSA FAETDA, CASTOREUM, burnt Rags, burnt Feathers and such like, which yield a most filthy Odour: And now if the unprepared Body, in which the Odour lies largely dilated doth nevertheless perform notable Operations, what would it be think you if the Oil of such bad smelling things were conjoined with the volatile Alcolized Spirit? I say it would do more than the crude Body, not only ten, but twenty or thirty times more. But amongst all the fetid and ill smelling things, which are not inimicitious to Nature, these I find the strongest, viz. the black Oil of Tartar, which is drawn forth by distillation, and that too which is distilled out of Goats horns, Hogs hoofs, Birds feathers, and the Hairs of all Animals, all which do stink extremely, and yet are not hurtful unto man, as those stinks are which proceed from rottenness, as from dead Beasts, Fishes, rotten Eggs, and such like, whose stink is wholly inimicitious to the Spirit of Life, do threaten its destruction, and are (as much as possible can be) to be shunned. For the Heart, Brain, and whole Body is therewith infected, and debilitated. But why such strong smelling Oils as those are, that come from Beasts horns, Hairs, and Hoofs, do not perform the same, shall be told in the following second part, where we will treat of Animals and of such parts of them, as may be made use of for Medicine.

And thus I will put an end to the first part of my SPAGYRICAL PHARMACOPAEA, and would have the Reader admonished that (if he would use this my Description of Essences) he would have a watchfull Eye by whom they are prepared, and not trust every Body that hath scarce saluted even the very first entrance of Art, and yet dares to make Medicaments, and administer them to others. For under this covering will be exercised great deceit, for some will not for their gain sake, bestow so much Labour and Costs, as to make Essences out of good and new Herbs, but scrape up any thing, that thereby might they bring forth somewhat or other that may resemble the Odour and Savour of the Herb. And although

such Essences should be prepared of some of the best Vegetables, yet the covetousness of profit may cause that the Spirit be in too great a quantity mixed with the Oils, which may easily be done, if to one part of Oil, five, eight, ten, or twelve parts of Spirit be taken, because the Spirit is easier to be had than the Oil, (whereas according to my prescription two or three parts are to be taken only) and therefore may you easily conjecture, that such Essences are far less efficacious; for the greatest virtue consists in the Oil, the which being by the Alcalized Spirit, made volatile and penetratable, is introduced (or carried more inwards). And besides this is not all, but there may be another abuse too, as when a Man willing to spare his own labour, doth not himself make the Oils, but buys them cheap from some sweet Powder makers, which Oils may (and sometimes 'tis so) have in length of time lost their most subtile part, and are become rank and clammy, and so makes use of such, from whence no laudable matter can be effected, as is manifest to every Body. But admit it be so, that new Oils can neither be had nor prepared with your own hand, because of the defect of the Commodity, yet may such Oils as are never so old and never so much clammy be rendered useful, if they are first distilled and then rectified in a Retort, by Spirit of Salt: For then they come over clear, and become fit for an Alkalized Spirit to dissolve them, which such Oils as are old will not do. This I thought good to advise, lest haply he that thinks he enjoys a good Medicine, should impute the blame to me, or lay the fault to the Essence, when the effect answers not his expectations: For thus it hath hitherto happened to my Medicaments, and doth even to this day fall out so, viz. that very many (in sundry places) do falsely pretend as if they knew my secrets, but 'tis untrue, and a meer diabolical couzenage, for they administer their own unprofitable Medicaments, selling them for mine, and especially my PANACEA and Tincture of Antimony, which notwithstanding hath no affinity with mine, and what is more too they fear not to affirm that such Medicaments are made by my universal MENSTRUUM (which they neither understand nor know how to use). And because here falls in some mention of this MENSTRUUM, 'twill be expedient to say somewhat of it, viz. what is to be understood concerning it, seeing there are so many various opinions of the same. Most People think that the Alkahest is a subtile water, whether drawn out of the Air by certain instruments, or prepared by subtile Distillations, but in this opinion, they err. But yet I will not deny but an efficacious water may be drawn, not only out of the Air,

but also out of the most intense light of the Sun, and thus I my self have sometime done. But this moist dry MENSTRUUM which I call by the name Alkahest, is nothing else but the Salt of the Earth, and may be used both in a moist and dry form, and thus much the very Etimology of the word signifies, if rightly lookt into and read, viz. ALKALI EST, for the word Alkahest is compounded of two words, of ALKALI and EST, where the L and I, by a transverse line are made one letter, viz. H, and is then read Alkahest, but take away the transverse line, and then 'tis read ALKALI EST. Hence 'tis manifest to every body, that I have not rashly imposed that name upon this MENSTRUUM, but have thereby openly named the subject. For this very reason it will be very expedient to suspend your judgement, and not to be so hasty in uttering your opinion and censure of such a thing as you do not at all know, but rather think thus, who knows if I understand what I say or not: I may happen to say more somewhat unadvisedly which may easily be refuted, the which we see here to be done. For there have been various discourses of this MENSTRUUM, as if I had given it a name so famous without any ground, seeing it ariseth from Salt only, when as the Alkahest is a subtile water. But by what I have abovesaid it appears that I have not given it an improper name, but have called it by its peculiar Title; the which I did for the sakes of such as contend, to prevent any future controversie about the name thereof, but how it is to be used as to those secrets contained in MIRACULUM MUNDI, is not to be spoken of here. Let it suffice the well minded Reader that I do again, and again assure him, that all and every of the things I have here spoken, may without controversie be done by this one only subject, viz. the Salt of the Earth. And so that Treatise doth rightly deserve the Title of MIRACULUM MUNDI. But yet I do again by way of Summary as 'twere, Admonish, if any one should use this my Essence, and have it not rightly prepared, he throw not the blame on me, as that I had written unprofitable things, but rather let him that has not rightly prepared it, bear the blame.

But yet 'tis not to be doubted but that men of all states or conditions will in process of time endeavour the preparing of those Essences, not only because they are a pleasant and efficacious Medicament, but withal because of their comforting, Penetrating, and highly gratefull Odour. For the crude and cold Air in pent in rooms may not only be tempered and rendered acceptable and friendly to nature, but it may also be happily and safely made use of in external cases and Diseases, as need requires.

It will therefore behoove everyone what way he may most profitably attain them by. The preparation is easie, so he use but diligence, and then may a good quantity of those kinds of Essences of all the Vegetables and Spices which are in use in the Shops, be easily gotten. Now such an one that hath conveniences to prepare them himself, he verily best knows what he has, and may safely trust thereto. There is also great difference in the Essences according as they are prepared; one will happily prepare them very neatly, another but rudely, but the difference will easily appear as well by its efficacy as by its sweet smell; as for instance. That Essence which is rightly prepared according to the aforesaid weight and proportion, must necessarily be very subtile, sweet, efficacious, and of a strong Odour and Savour. But if it be otherwise 'tis a sign that the Oil was too sparingly added, and it can't be accounted of as a rightly prepared Essence.

N. B. The things which have here spoken, of Odour and Savour which the Essences ought to have, are to be understood only of well-smelling Vegetables, such as are Roses, Marjoram, Rosemary, Violets, Camomil, for the essences that are prepared out of these, must needs be well-smelling and efficacious. But as for those Essences which are Prepared out of those kind of Vegetables that have no such notable Odour, it can't be expected that the Essences prepared from them can afford more Odour than the Vegetable had, but yet do they excite a more present efficacy, as for example. The Essence of Wine which doth easily exceed all other comfortatives is notwithstanding void of any eminent Odour, nor haply doth it resemble any other than the flower of the Vine in Springtime; and therefore being taken into the body, it displays its Virtues, but not by its Odour; even so, neither doth the Wine it self being taken into the body operate by its Odour.

And hitherto belongs the teaching how to come to get such an Essence, seeing that it is not prepared after such a manner as I have delivered for the general dealing with Vegetables, and that, because the pleasant Oil of Wine (without which (oiliness) no Essence can be prepared) is hard to come by. I will therefore teach the way of preparing it, but what I now write is only for the sake of weak and decrepid old Men, and also the poor, but not for the wiselings and unworthy Deriders. For I very well know that some or other after he hath read this Book, will out of the good conceit he has of himself say, this is no news to me, I knew this many years ago, GLAUBER doth not publish

this of himself, but hath gotten it elsewhere out of some old Book or other: He that thus judgeth of me doth for no other cause say so, but out of envy and hatred to detract from my Writings: And the answer I make to such envious men is this. That I do not know whether any one heretofore either had, or at present hath either such or such a secret which I have made mention of in my Writings, or no: It may be for ought I know that such secrets were extant above an hundred years ago, and may be even at present in use with some, that I know not; however that's nothing to me: For it is assuredly false, if any say that I have borrowed from any one, or else out of any old Books, so much as one, much less most of, or all the secrets (according as the envious say) which I have published in my MIRACULUM MUNDI, or in any of my other Writings: But I obtained them through the Grace of God by the many Trials I made, searching after them with my Costs and Labour. And forasmuch as such envy me, therefore do they privily scatter abroad their lies concerning me, which will in short time (God permitting) be demonstrated. But put case that I did take whatsoever I have written out of others, and out of ancient Books, will they I pray be either more or less profitable because of that, than if they were my own: Is it not one and the same for any notable thing to be emitted, who writes it, whom it proceeds from, so that it be, and may be exceeding profitable to very many. But because of this envy and calumny which I undergo from wicked men, I do keep within my breast many things, which otherwise I would have communicated for the common good. And if so be that they cannot believe nor comprehend what is mentioned in my MIRACULUM MUNDI, (and yet is not of such deep search as the unskillful imagine) how will they believe, that I should set before them far higher things? Well therefore may the old Proverb take place, SECRET THINGS ARE FOR SECRET MEN, AND FOOLISH THINGS FOR FOOLISH MEN.

Now followeth the process of preparing a comfortable and pleasant Essence out of the Oil of Wine, and its fixt and volatile Salt. I think there's no body will deny, but that hitherto there hath not been made any mention by those that are wont to distil Wine of any such thing as an Oil; save that by those that have written, that the Oil of Wine is to be sought for in Tartar and in the Faeces, and that a black Oil may be distilled both out of the dried Faeces of Wine and also out of Tartar, I think is sufficiently known to all Chymists: But such an Oil doth purchase to it self (by this way of proceeding) such an ungratefull Odour, that it is merely on that score, used neither inwardly nor

outwardly, though it be endued with good Virtues. For verily I do not yet know whether there can be found (amongst all other things) any thing that stinks worse than that Oil that is prepared out of Tartar, and therewithall mayst thou drive away both Men and Beasts, because the Odour that it emits, is in a manner intollerable. Whereas this which I here mention, is a pleasant, friendly, clear and bright Oil, and is made thus. In the Vintage time, when the Grapes are pressed forth, take some pure Must, let it ferment in a Barrel, until it becomes white, and the greatest part of the Faeces settle to the bottom, which done begin your distillation, and draw out the Spirit, either out of a Copper Still tinned on the inside, or some other distillatory Vessel; of the Spirit will be no great quantity. After it hath ceased, take off the head; and pour that which remains into clean Glasses, let it stand for some days, and there will swim at the Top a white Oil, and sometimes it will settle to the bottom, the which is to be separated from the Must, and will serve for the making the abovesaid Essence. But the Must, from which the Spirit and Oil are taken, may be mixed with your other Must, and it will again ferment and become Wine, but if you can't do thus for want of skill, make thereof a Vinegar. This is a most compendious and most easie way of preparing the Oil of Wine, an although I know another way besides this, and how such an Oil may be had even but of the Autumn Season, yet doth it seem to me not so well to publish all things together, and at once: This way of preparation that I have now taught will to many be hard enough to effect, though it be clear enough described. And you are to observe, that in this work the due time of distillation is to be regarded, viz. When the Must is so far fermented, as that its taste is neither plainly sweet, nor plainly vinous, but a midling between both; which if neglected the fault is none of mine, for I have advised you of all things to a tittle. If you begin your distillation too soon before the Must is sufficiently dissolved, it affords no Oil; if you tarry too long, the Oil precipitates with the Faeces, nor wilt thou get ought, and therefore all things are to be done in their due time. But how this Oil is to be reduced, with his own Spirit, and his fixt and volatile Salt, into an Essence, is mentioned before, what use this Essence serves for needs no description. For every body well knows what a vivifying and comforting virtue there is in Wine, and yet the Wine is endued but with little Oil (though the Oil as we said before is the best part of the Vegetable) and besides, it is united with a great quantity of insipid Water, and crude Tartar, but the Essence is freed from those Crudities

of Water and Tartar, and is compounded of a due proportion of the most pure parts, or of the three Principles, Salt, Sulphur, and Mercury, and may deservedly be called the Quintessence or Soul of the Wine.

Whosoever he be that hath it, will see what good it is endued with, and how to be used. To me it seems to be an Antidote against Poisons; for seeing it is written of old, that a Serpent or other venomous Animal, cannot abide in the Vineyards at such time as the Vine floweth, therefore the Oil and Essence of the Wine resembling this very Odour, the Essence may not unfitly be thought to be good in healing contagious Diseases.

But this is to be noted concerning Essences, that they must not be stopt with such things that will be melted by the Essence, but be rather stopt in with a double Bladder, lest the volatile Spirit should fly away. For should this so be, the Oil would again be debilitated and let go its Spirit and the Essence would be corrupted.

And because my purpose was to speak of the preparation of Vegetable Essences, but not make a description of their most ample use, I will now put a period to this business, leaving every one to be wiser as his own capacity is. But yet, would have mentioned some specificks, which may haply be elsewhere done. But thus much I say, that in Wine, lies hidden very much which but few know, and which if one would reckon up, would stir up admiration. But it appertains not to this place, but to the Vegetable Work, which (if God permit) shall soon follow. But seeing I have made mention of Wine, I cannot omit to add in this place one thing, viz. what yet farther use the Essences of Herbs might be of, if always to be had ready prepared in the Apothecaries Shops: For one, two, three, or more drops of Essences, being put in a Cup of Wine at pleasure and stirred about, that the Wine may be united with the Essence, do presently make the Wine clear and pleasant, resembling the kind and nature of the Essence you put in; and by this means divers kinds of Wines may presently be made out of one and the same Vessel, to refresh and please your guests: And this way far exceeds the using of extracts, which make the Wine troubled, but this leaves it clear. It will be needless therefore to put different sorts of Wines in several Vessels in Cellars, where they will all of them by degrees wax weaker and weaker, unless they are kept always full; but one only Vessel, is sufficient for to make various kinds of Wines at your pleasure; and this is a very profitable secret for great Men and others, who sometimes must have

various Wines. It is a usual thing with many to drink a draught of Physical Wine in a morning on a fasting Stomach, to strengthen the weak Stomach, and to preserve it from hurtful Air, if they can budget it, and if they use that which is usually made of the Reliques of the Wine, and such decayed stuff, such is void of virtue, and brings more hurt than benefit. But now, having these Essences of Herbs, you may easily impregnate generous Wine therewith and make it Medicinal, and by this way maist thou be certain that thou hast good Wine, and not such as is made out of the droppings and refuse, which is usually employed to make Medicinal Wines of, and from whence grippings and other incommodities do frequently exist: But that which is composed of generous Wine, and a well prepared Essence deserves the name of wholesome Physical Wine. These things I was willing to add to this first part of my SPAGYRICK PHARMACOPAEA by way of Ornament, and do request the well minded Reader, that he think well of my Labour, Diligence, and Intention. There shall follow (God permitting) in the two next parts, more good Medicines.

The End of the First Part.